

#60818 : STC 224
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THE

Art of Riding, set foorth in a
breefe treatise, with a due interpreta-
tion of certeine places alledged out
of *Xenophon*, and *Gryson*, verie
expert and excellent
Horsfemen:

*Wherein also the true use of the hand by the said
Grysons rules and precepts is speciallie touched:
and how the Author of this present worke hath
put the same in practise, also what profit men
maie reape thereby: without the knowledge
whereof, all the residue of the order
of Riding is but vaine.*

Lastlie, is added a short discourse of the Chaine
or *Cauezzan*, the Trench, and the Mar-
tingale: written by a Gentleman of
great skill and long experience in
the said Art.

By John Bestley.

Imprinted at London, by
Henrie Denham.

1584.

gerton &

To the Right worshipfull
Gentlemen Pensioners, M. Henrie
Mackwilliam, and M. William
Fitzwilliams.



Hen as it plea-
sed the right wor-
shipfull M. Attley
M. of the Jewell
house, earnestlie to
desire me to satisfie
you right worthe
Gentlemen his ve-
rie good freends, as
touching the right
vse of the *Cauerzan*
first moued vnto
him by you Mai-
ster Mackwilliam,

as afterward for the like vse also of the Bit, by you M. Fitz-
williams, and that in writing; the which things both doo spe-
ciallie rest in the true vse of the hand, wherein the chiefe sub-
stance of the whole Art of Riding standeth: I was in great
doubt what answere to make. For as I was verie loath to denie
the earnest request of such a person, to whom I thought my self
so greatlie bound; so doo I feare to fall into the iust blame that
they deserue, which take vpon them the thing that is aboue
their power, or so presume to put themselues in prease among
so manie, as haue so well written of the said Art alreadie.

But herevnto, he (as one more desirous to satisfie you, than
willing to vnburden me) answered and said; Though it be true
in deede, that diuerse haue so doone, yet euerie one that is desir-
ous to be a professor, or at least a practiser of this Art (as the
whole companie of valorous yong Gentlemen ought to be)

A.ij.

doe

A letter misſiue.

doe not conceiue the true meaning of the ſaid Authors rules, or can iudge of the errors of ill teachers, by whom they be deceiued otherwhiles rather than taught, as by the dailie practiſing of them one may eaſilie perceiue.

The true uſe of the which are not gotten at the firſt aſſaie, but by long experience, and dailie conference with ſuch as haue had long practiſe in the ſaid Art, as he ſuppoſeth I haue had: and herevpon makes me beleecue I may doe ſomewhat to the great profit of ſuch yong beginners, though not by giuing of new, or altering the old, but by the way of interpreting, explaining or ſhewing the reaſons of ſuch rules, as ſpeciallie in this point, which is cheeflie purpoſed to be treated of at this time, that is, concerning the true uſe of the hand: a thing not eaſie, but very hard to be vnderſtood, and feweſt rules be giuen thereof, and commonlie moſt vnſkilfullie vſed: ſo as thereby they maie the better vnderſtand the meanings of thoſe Authors, & alſo iudge of others doings, and be more warie in their owne practiſings. And by this meanes alſo he perſuadeth me that I ſhall auoid the dangers which I before ſo greatlie doubted of, and thus hath he coniured me (as it were) to take this matter vpon me, as he ſaieth you haue done him M. Mackwilliam verie oftentimes to haue it done.

In this maner therefore thus moued therevnto, I ſhalbe content to doe my beſt to ſatiſfie you all, yet letting you vnderſtand therewith, that as the ſhame is like to fall on me, if through mine vnablenes anie fault be iuſtlic found; ſo will the blame be common to vs all, but moſt to him, that hath been the chiefeſt procurer thereof; and leaſt to me (I hope) that was ſo loath to take this enterpriſe vpon me. Now then I haue firſt to conſider in what order I ſhall proceed therein. For how ſhall one make another vnderſtand, to what purpoſe the pomell of a ſword ſerueth, if he ſhew him not firſt what a ſword it ſelfe is? euen ſo how ſhal a man make another know what the true uſe of the hand is in the Art of Riding, if firſt he dooth him not to vnderſtand in generall, what the verie Art it ſelfe in nature is?

I therefore haue thought good to proceed in this maner.

First,

A letter misſiue.

First, to ſhew what this Art is, and out of that to draw the right uſe of the hand. The firſt part I will paſſe ouer with a ſhort diſcourſe, and confirme the ſame with approued authorities. The other, as touching the true uſe of the hand, I meane to ſhew, by telling in what ſort I haue practiſed thoſe Authors rules, and what profit I haue found thereby; and therein by the waie to interpret and explaine where neede ſhall ſo require, ſuch places as maie ſeeme in them anie thing hard or vnealie to be vnderſtood.

And ſo I will leaue it to your conſiderations, & require you both moſt earneſtly, before you make it common, that you will cauſe it to be peruſed priuatly, by ſome particular friends ſkilfull in that Art, according to your promiſe M. Mackwilliam, when you firſt motioned the matter vnto the M. of the Iewell houſe, as he hath often told me: among the which I wold moſt gladly, that M. Th. Blundeuile ſpeciallly ſhould haue a view thereof, who hath alreadie gathered verie diligentlie the whole ſubſtance of that booke of the order of Riding, which was written by that excellent M. in that Art Frederike Gryſon a noble Gentleman of the citie of Naples, and hath verie ſkilfullie put it in ſuch order, as if men take good heed, & wil be diligent, they cannot but greatly profit thereby, to the great benefit of themſelues, and the ſeruice of their countie. For the which, and manie other his good abilities, if this time were not too much vnkind and forgetfull, he could not lie thus hidden as he dooth.

And this doone, then my request is, that it maie be returned to me againe, before you proceed anie further: and there-vpon I will not faile ſorthwith to ſend it you againe.

And thus I leaue it to your fauorable interpretation, and to your wiſe and friendly protection, wiſhing you both that you moſt deſire. The laſt of

September, 1583.

By yours to command,

G. B.

To our verie louing Companions,
and fellowes in Armes, hir Maiesties
Gentlemen Pensioners: and to the
gentle Reader whosoeuer.



T hath beene
practised by many
excellent men in
sundrie professi-
ons, to forbear
the publishing of
their owne names
with such workes,
as they haue set
foorth with singu-
lar skill for the be-
nefit of their coun-
trie. Their intent

wherein (as we conceiue) hath beene onelie this, to profit
and benefit others, without regarding anie waie to pur-
chase praise or commendation vnto themselves. Which
franke and liberall kind of dealing, as it proceedeth (doubt-
les) of a noble disposition of mind, which seeketh rather to
doo, than to be scene in doing, and passeth not for so meane
a reward, as is commonlie due for speach, or for a mans tra-
uell by his pen: so were it a kinde of iniurie, to suffer the
names of such excellent persons (worthie to beare name a-
broad aboue others) to rest in that sort drowned in silence
and darknes, and not rather to indenor (though contrarie
to their likings in that behalfe) to aduance their doings,
and to make them openlie knowne vnto the world, thereby
to receiue part of that honor which is due vnto them. For
praise

To the Reader.

praise and renowne is vnto none so iustlie due, as vnto those, which in anie vertuous action doe least affect it. In this number, which is but rare, must we note vnto you (though perchance not without some offense vnto him) the worthie Gentleman M. Iohn Astley, maister of hir Maiesties Iewell house, and Gentleman of hir priuie chamber, a man, besides his reputation and countenance in Court, knowne to be of singular skill in the Art of Riding: who (in truth) being the Author of this treatise, and yet either for modesties sake, or otherwise carelesse, that the world should yeeld praise and commendation vnto him for his trauell therein taken, hath sought by all the meanes he could (as maie appeare by the Epistle, vnder the Cipher of two letters herevnto prefixed) to suppress, and in no wise to haue his owne name seene in the same; rather contented that anie other should carrie the opinion thereof, than he himselfe: whereas (by his fauor be it spoken) he ought rather to haue doone the contrarie, and to haue entituled his name vnto his owne worke, whereby the same should haue receiued both credit and reputation. Howbeit, this matter being handled with such exquisite skill and iudgement, as by the perusing of this booke you shall perceiue it is, it was an easie matter, thereby to haue knownen M. Astley, though his name had beene neuer so much dissembled, or the same not otherwise notified vnto you: for the matter it selfe (no doubt) would soone haue lead you to iudge that to be his, which (happilie) few men els could haue doone but he. Therefore (for our partes) being loath that so worthie a Gentleman, who hath trauelled so carefullie, and so kindly for the good of his countrie, and was the onelie man, that perswaded Maister Blundenill to take first in hand his worke

To the Reader.

worke of Frederike Gysan (which we all haue receiued no small benefit by) should be defrauded of his due commendation, though he himselfe doo little regard it. And because the worke it selfe is such, as may boldlie abide the censure of the most precise and skilfull in this profession, and withall besee me his owne name verie well: we haue aduentured (as you see) not fearing anie blame for our boldnes herein, (because in so dooing, we meane nothing but all loue and honor vnto him) to declare thus much vnto you, concerning the verie Author of this present worke, which cometh now of his friendlie liberalitie into your hands, to the end you maie reape both profit and pleasure thereof, for both are verie largelie comprized in it. Vse it, we praie you, with like kindnesse as it is offered vnto you, and take benefit of it without cauill, or ouer-curious reprehension; wherein as you shall doo the Author himselfe but iustice, and also make vs his faithfull true friends much beholding, so shall you happilie encourage him thereby, to endeuer himselfe againe to your further and greater benefit hereafter.

From the Court, at VVhite-
hall, the last of March.

1584.

H. Mackwilliam.

W. Fitzwilliams.



The Art of riding defined, with notes
of courage in a Horſſe, the vſing and
abusing of an Horſſe, and what is iuſt-
lie called the hardneſſe of a Horſ-
ſes mouth, &c.

Cap. I.



Nothing is rec-
koned more proper
to mans nature, than
the deſire to know a
truth, nor any thing
counted more foule,
or groſſe, than to
erre & be deceiued.
Seeing then that the
thing purpoſed is for the knowledge of the
true vſe of the hand in this Art of Riding and
Horſemanſhip, which belongeth to the warre
and feates of armes; and that in reaſon, the
ſubſtance of a part of any thing cannot well
be vnderſtood without the knowledge of the
verie nature of the thing it ſelfe whereof it is

B. j.

part

part (as the vse of the hand is but a part of the Art of Riding) I haue thought good therefore First, to seeke out what the verie substance of the Art it selfe is, that thereby wee may the better vnderstand this part whereof we purpose to treat. And thus not meaning to hold you long, I will saie forthwith mine opinion thereof, the rather to saue the band, whereby I stand so farre indebted vnto you all, than that I thinke my selfe able to satisfie your skilfull expectations, and so vnder the correction of diuerse Noble and many other Gentlemen besides your selfe, with a great number of others that at this daie are growne to some excellencie in this kind of Horsemanship, I saie (for my part) that the said kinde of Riding is an Art to make an horffe, for the seruice aforesaid, obedient to his Rider. In this short kind of speech (as I take it) the verie whole substance of the said Art is fullie contained, and therefore the words thereof are diligentlie to be weighed, but especiallie these here following: as ART, an HORSE, a RIDER, and OBEDIENCE: which I meane for the better explaning of my conceipt, to passe ouer with a short discourse.

The defini-
tion.

The parts
of the defi-
nition
which stand
vpon the
essentiall
causes.

ART therefore is an obseruation of cer-
taine

Horssemanſhip.

3

taine experiences tried & gathered together, to be put in order, and taught to some good end. Three things are chieflie to be required in Art, that is: easines, readines, and perfectnes. Art also is said to imitate nature.

The art is
the cause
efficient.

An HORSE is the matter and subiect wherevpon this Art worketh, and is a creature sensible, and therefore so farre as he is moued to doo anie thing, he is thervnto moued by sense and feeling. Further, this is common to all sensible creatures, to shunne all such things as annoy them, and to like all such things as doo delight them.

The material
cause.

The instrument wherby this Art is wrought, is the RIDER, a creature reasonable, and therefore ought to be able to render a reason of euerie thing that he teacheth, in making the horſſe obedient to his will, the which if he cannot doo, hee is to be suspected as one vnſkilfull of the Art, and knoweth not what hee dooth.

The cause
formall is
the man-
ner of tea-
ching.

O BEDIENCE, is a readie willingnes to doo the will of him that dooth command. But now by the waie, though euerie Rider be a creature reasonable, yet euerie reasonable creature is not a Rider, but he which only is skilfull in that Art.

The cause
finall is o-
bedience.

B.ij.

Finally,

Notes of
courage in
a horſe vp-
on occaſion
of what ob-
iects.

Finally, the patterne that Art ſhould imitate, that excellent Philoſopher and valiant cap- taine XENOPHON in his booke *De re equeſtri* doth verie gallantlie ſet forth in theſe words : Note when you ſee a Horſſe (ſaith he) make haſte to meet with other horſſes, that be in his view, or mares rather, and then ſhall you ſee how nature mooueth him to ſhew himſelfe in his beſt forme and luſtines of courage, yea, both terrible and beautiful to behold: for then he will ſet vp his creſt, bow in his head, pricke vp his eares, gather vp his leg's high and nimble, ſwell in his noſtrils, and ſtart out his taile, &c. This is now the patterne that the curious painter with all his ſkill dooth diligentlie in- deuor to imitate, but how much more ſhould the ſkilfull Rider doo the ſame?

Of theſe horſſes thus to be made, as XENOPHON alſo writeth, there be twoo kinds: the one, for the ſeruiſe aforeſaid, the other for pompe and triumph, the which we call ſtirring horſſes, the vſe of which are verie profitable for this ſeruiſe, becauſe they teach a man to ſit ſurelie, comelie, and ſtronglie in his ſeate, which is no ſmall helpe to him that muſt fight and ſerue on horſſebacke: but of this laſt I meane not now to ſpeake.

Of

Of seruice in the warre or field on horſſebacke, there be two kinds: the one in troops and companies, and thoſe be likewise of two ſortes, either in the maine battell, or ſkirmiſh: the other, when men being ſingled by chance or of ſet purpoſe, meeete & fight hand to hand, which is moſt proper to this Art. Here you ſee now in this ſhort diſcourſe, how nature hath ordered this matter. Firſt, that Art muſt imitate hir: next, that the horſſe in teaching muſt be mainteined in luſtines of courage, and freſhnes of feeling, which is proper to him by nature: finally the Rider to make him obedient by reaſonable meanes, which by nature is proper vnto men: ſo as theſe two ſeueral bodies may ſeeme in all their actions and motions to be as it were but one onlie bodie. Thus if nature be obeied, and hir order preciſelie kept, it cannot be but the end will haue ſuch ſucceſſe as we doo deſire.

Contrarie to theſe things herein thus ſhortlie paſſed ouer, as namelie Nature, Art, and Reason: is violence, which nature abhorreth; error, which Art reiecteth; vnrulie paſſion of mind, which reaſon alwaies withſtandeth: and as they be contrarie in nature, ſo be they alſo in working, and therefore muſt needs bring

The three contraries to nature, Art, & reaſon, with their contrarie effects.

foorth contrarie effects, as we may see by those
 horses, that both without courage and com-
 lines are ridden, with rawe noses, bloudie
 mouthes and sides, with their curbed places
 galled, turning their bodies one waie, & their
 heads another waie, which things are brought
 to passe by the violent and vnskilfull vse of the
 hand vpon the chaine, *Cauzzan*, musroll, and
 such like, which were first deuised to saue
 their mouths; and not to marre their noses
 and muzzels.

Wherein
 the cheefe
 part of
 horsemanship consisteth.

For where the true order of riding is not
 rightlie vnderstood, and the true vse or tem-
 per of the hand (wherein the cheefe part of
 this Art consisteth) is vnknowne, or else by o-
 uermuch impatience banished for the time,
 there the effects before rehearsed must needs
 follow. So that, when by those violent meanes
 they be brought to such passe, as they care nei-
 ther for hand nor spurre, for bit nor *Cauzzan*,
 then are there new deuises of bits & musrolls,
 hard and sharpe, for the amendment of these
 defaults, and so from one degree of violence
 vnto another. And yet when all is done, and
 that they find by prooffe all their labour lost,
 then they complaine of the horse, that he han-
 geth on the hand and craueth the spurre, as
 though

though it were the horses fault by nature, and not the riders ignorance by violence: which by those meanes hath so dulled and deaded the senses and feeling, as he feeleth little of paine, of pleasure nothing at all, and of a sensible creature is made a senses blocke.

Let not men be deceiued (as for the most part they be) in taking one thing for an other, and that to be the cause of a thing, which is not the cause. As some take wine to be the cause of drunkennes, whereas (in deede) it is the vntemperate desire of the drinker, & not the wine: and so is it the vntemperate hand of the rider, who gouerneth with the raines the bit in the horses mouth, that breedeth the dulnes and hardnes (as it is commonlie called) and not the bit or the mouth of the horse. For (I praie you) tell mee in reason, is not yron harder than the mouth of any horse in the world? I graunt that there should be certaine forms of bits deuised for the remedie or correction of certain faults that may chance in a horses mouth. But if they be deuised for continuall correction, then be they violent, and the horse will neuer take pleasure in them. But if they be made to remedie a default, or to ease anie griefe, then is there Art & Reason
vfed

A paralogisme to make that the cause of a thing which is not the cause.

The vse and abuse of certaine bits for riding.

What is
iustlie cal-
led the
hardnes of
the mouth.

vsed, & the effect of pleasure will follow ther-
of. But to conclude, to what end soeuer they
be deuised, the hand must guide them, which
if it want the due measure in pressing or slack-
ing, then will follow some euill effect, as in too
slacke bearing, the casting vp & downe of the
head, and the vnstaiednes therof, and in ouer-
pressing, the thrusting out of the toong, with
gaping and wrieng of his neather iaw, & bree-
ding of hardnes in the gummes, whereby such
hard knobs doo grow, as commonlie are in
the inner side of labouring mens hands, which
indeede may iustlie be called the hardnes of
the mouth. But as these things happen by
vnskilfull riders, and violent meanes by them
vsed, so they seeke to remedie their owne
defaults by more violent waies (as is before
mentioned) vntill they ascend vnto the high-
est degree of violence most horrible to na-
ture, as by cutting those knobbes, and their
toongs out of their mouthes, and also the
grissels out of their nostrils, and thereby de-
serue the name of Butchers rather than of
Riders.

Nowe that I haue in this short discourse
comprehended the whole substance of the
Art in generall, there is next to be shewed,
how

how an horſſe may be brought to this perfection before mentioned by the true uſe of the hand, ſo farre as the Art in that point will ſuffer or allow: and further to require were more of curioſitie than of ſkill. For euen the beſt Phyſicians doo not alwaies heale the patient that is vnder their cure: neither is euerie patient of one diſpoſition, nor euerie ſcholer of like aptneſſe to learne.

A confirmation by other authors
of this that hath alreadie
beene ſet downe.

Cap. 2.

BVt yet before we enter into this part, let vs ſee (as we haue purpoſed) what thoſe excellent authors that write of this Art haue ſaid thereof. And for the auoiding of tediousneſſe, ſeeing they all agree in ſubſtance, not excluding anie, yet make ſpeciall choiſe of ſome, which I (for my part) would wiſh ſhould not exceede the number of twoo, whereof the one ſhould be *Xenophon,*
C. j.

Xenophon
a great Phi-
losopher &
an excellēt
Captaine.

phor, which wrote thereof in ancient time about 300. yeares before the comming of *Christ*: and the other *Gryson*, which of late daies hath done the like. And that the rather, because this *Xenophon* was not onclie a great Philosopher, but also an excellent Captaine, speciallie ouer the horssmen, as it should appeare: so as no exception can be taken against such a one, as either for want of learning or experience may be obiected, which commonlie there is at this day if anie want either of them. And what that worthie Gentleman *Frederike Gryson* was, euerie one knoweth, of nation an Italian (which nation hath long borne, and doth beare at this daie the onelie praise of this noble exercise) and of the citie of *Naples* most famous of all other in *Italie* in this respect. What his iudgement was in the said Art, may appeare to all them that list to looke vpon the rules and precepts so perfectly set forth by him in writing. What his practise was in the said Art openlie and daillie in the said citie, and what his praise was there amongst the rest of excellent Riders, yea euen at that time when this Art was in his highest perfection, doth appeare in that noble *Carociolos* writings, the Duke of
Mar-

Martinas brother, which he intituleth *Gloria de caualli*, whereof he wrote ten books, wherein he reckoneth vp wel-neere a hundred as well Princes as Noblemen and Gentlemen: among the which Noblemen of that citie, that were descended of the Senators, thus he writeth of *Gryson*, and of one *Giovanni Berardino de la Castella*, in the latter end of the second of his said bookes, *Tracostoro fioriscono*, &c. which may be englisht thus: Amongst these flourished *Frederike Gryson*, and *Giovan Berardino de la Castella*: of the which two in this noble exercise it may be said as *Petrarch* said of *Tullie* and *Maro*; These be the eyes of our toong. For besides the true knowledge of this Art, and the great practise they both had thereof, they with a most perfect iudgement had this speciall grace giuen them, that euery horssse at the first riding seemed to obey vnto them euen at their becke, so as the standers by were astonied thereat; wherevpon all other studious of this exercise would vnto these two persons (as to the oracle of *Apollo*) verie often resort, to be resolved in all their doubts. Vpon these two therefore that haue written of that Art, that is *Xenophon* and *Gryson*, I would wish all those that are desirous

Commendation of excellent horssmen.

Xenophon
a great Phi-
losopher &
an excellēt
Captaine.

phox, which wrote thereof in ancient time about 300. yeares before the comming of *Christ*: and the other *Gryson*, which of late daies hath done the like. And that the rather, because this *Xenophon* was not onclie a great Philosopher, but also an excellent Captaine, speciallie ouer the horssmen, as it should appeare: so as no exception can be taken against such a one, as either for want of learning or experience may be obiected, which commonlie there is at this day if anie want either of them. And what that worthie Gentleman *Frederike Gryson* was, euerie one knoweth, of nation an Italian (which nation hath long borne, and doth beare at this daie the onelie praise of this noble exercise) and of the citie of *Naples* most famous of all other in *Italie* in this respect. What his iudgement was in the said Art, may appeare to all them that list to looke vpon the rules and precepts so perfectly set forth by him in writing. What his practise was in the said Art openlie and daile in the said citie, and what his praise was there amongst the rest of excellent Riders, yea euen at that time when this Art was in his highest perfection, doth appeare in that noble *Carociolos* writings, the Duke of
Mar-

Martinas brother, which he intituleth *Gloria de caualli*, whereof he wrote ten books, wherein he reckoneth vp wel-neere a hundred as well Princes as Noblemen and Gentlemen: among the which Noblemen of that citie, that were descended of the Senators, thus he writeth of *Gryson*, and of one *Giovanni Berardino de la Castella*, in the latter end of the second of his said bookes, *Tracostoro fioriscono*, &c. which may be englished thus: Amongst these flourished *Frederike Gryson*, and *Giovan Berardino de la Castella*: of the which two in this noble exercise it may be said as *Petrarch* said of *Tullie* and *Maro*; These be the eyes of our toong. For besides the true knowledge of this Art, and the great practise they both had thereof, they with a most perfect iudgement had this special grace giuen them, that euery horffe at the first riding seemed to obey vnto them euen at their becke, so as the standers by were astonied thereat; wherevpon all other studious of this exercise would vnto these two persons (as to the oracle of *Apollo*) verie often resort, to be resolved in all their doubts. Vpon these two therefore that haue written of that Art, that is *Xenophon* and *Gryson*, I would wish all those that are desirous

Commen-
dation of
excellent
horffemen.

to haue the true order and exercise of this Art, speciallie to staie themselves, and constantlie to follow. Whose iudgements in generall (concerning the same) I mind to passe ouer shortlie, and after to touch particularlie the vse of the hand.

The means
how to
make an
horffe con-
ceau the
riders mea-
ning.

The gods (saith *Xenophon*) haue granted this vnto men, that one of them may instruct and teach another by speach; but no man can instruct and teach an horffe by his speech: but if you will cherrish and make much of him, when he hath done well and to your liking; & againe, punish him when he resisteth and will not be obedient to your will, he will soone and easilie learne to doo those things which are required of him, according to your mind and liking. And this is spoken (saith he) in few words, but it ought diligentlie to be obserued throughout the whole Art of Riding. For a horffe will make the prouder auant and shew of his dooings; and better obey in all other things, when he hopeth to be made much of, and to haue rest after he hath done and ended his trauell. For (saith he againe) the hart of a horffe is like to the humor of choler in a man: so then as men are not easilie prouoked or stirred to anger, vnto whom nothing is
said

The hart of
a horffe, &
the chole-
rike humor
in a man
compared.

said or done that may vex them; so a horffe will not lightlie be mooued, vnto whom a man doth no harme or hurt.

Therefore it is to be prouided, that the Rider doo not trouble or vex the horffe (for we must know that all sudden things doo moue perturbation in horffes.) And further he saith, We ought to abstaine altogether from those things, which the most part of men doo vse in opinion for the best kind of riding, that is, to force them on the hand with the bit, and to torment them with spurres, rod, or whip: for by those meanes all things shall happen contrarie to that which we desire, that is, to haue him doo all his things in his best courage, shape, and forme, which will not be brought to passe by making him afraid with beating and spurring, driuing him into great perturbations: for all such things happen vnto those horffes, to whom the riding is greuous and painefull, and that to their great shame and lacke, and not to their praise and commendation. In another place he saith: that the best waie to teach (as it seemeth vnto me) is to obserue & hold that which I haue often heretofore rehearsed, that is, that you remember to cherish your horffe when he hath done wel.

The best
way for a
Rider to
teach a
horffe.

For whatsoeuer a horſſe doth by compulſion and force, he neither knoweth what he doth, nor how to doo it, neither will it become him, no more truelie than a Plaier that ſhould be driuen with whipping to plaie his part brauelie on the ſtage. For aſwell the horſſe as the man deſerueth worthily diſpraiſe, rather than anie praiſe or commendation, when they be driuen therevnto by beating and ſtrokes.

Therefore wee muſt with certaine quiet ſignes prouoke him to ſhew himſelfe luſtie & comelie in euerie part aſmuch as he may: ſo as the profitableſt waie of teaching the Art of Riding is, not to deale rigorouſlie or haſtilie: for anger foreſeeth nothing, and is the companion of repentance.

But if your horſſe haue beene vſed to haue been ridden quietlie with a ſoft & gentle bit, & hath by ſuch meanes learned all his leſſons, and other dooings, and can carie therewith his head and necke comely and decently, it ſhall be beſt that you trouble him with none other kind: for he will by this moſt eaſilie and willinglie doo and performe thoſe things where-with he him ſelfe is cheeflie delighted, and wherein he pleaſeth himſelfe moſt. And that he doth take pleaſure in thoſe things aforeſaid,

said, let this be a good witnesse and token thereof (saith he :) and therevpon he setteth downe that shape and forme that Art should imitate, as is before mentioned, and then concludeth thus: that He therefore, who can by this meanes and order of riding, bring an horffe in all his dooings and motions to shew this forme and shape which he him selfe doth expresse and represent, when he would seeme and appeare most beautifull, shall bring to passe, that both the horffe shall take great pleasure of the riding, and also that he shall appeare to the beholders verie noble, terrible, and beautifull. Thus farre *Xenophon*.

Xenophons
proofe of
the premi-
ses.

Gryson in the 9. page of his booke & last edition, set forth Anno. 1571. vpon the margin of the which this note is set downe, *Disciplina de caualli*, deliuereth his iudgement in generall of this Art, wherein (amongst other things) he noteth: that Such are not mooued altogether without reason, which hold that a horffe, being in Latine called *Equus*, tooke his name of the Latin word *Aequū*, or *Aequalitas*, which in English is Equall, or Iust. For thus he writeth: *Et non in tutto fuor di ragione si mouono coloro, che tengono che il Cauallo in lingua Latina prendesse il nome dalla equalita. ó guistez-*

Grysons
iudgement
of the Art
of riding.

24: and so goeth on and saith, that He ought to be iust in pafe, iust in trot, in gallop, in carrier, in stop, in mannage, in bounding, and finallie, iust of head, and iust when he standeth still, and to vnite himselfe iust with the will of his Rider that sitteth vpon him. And among al these things he commendeth the trot, & concludeth, that thereby all the other qualities may be best brought to perfection, and the head and necke to great staiednes, the mouth to a sweete and perfect good staie, the which (to end withall) he counteth to be the verie foundation of the whole Art: in the true teaching wherof if one faile, he marreth the horffe vtterlie, and hideth all the goodnes that nature hath giuen him. Whereas on the other side, if he be truelie taught, it will supplie many parts wherein nature may faile him. And in the 59. page the 7. line beginning *Et perche*, &c. he writeth, that he is forced to note vnto vs that are desirous to flie the disorders that manie doo vse, which by changing of hard & sharpe bits, thinke they shall staie the head, or make the horffe stoppe orderlie, and doo not see how thereby they make a iade of vile courage, or ouermuch exasperate him: by the which greuous error it shall neuer be possible

to

Disorders
vsed in ri-
ding to be
auoided.

to bring him to anie good perfection, but by good Art and true discipline, and with a pleasant bit, wherevpon he may staie his mouth temperatlie with safetie & assurednes, by bearing the hand temperate or firme vpon the trot or gallop, and in time to cherrish him when he dooth well, and likewise to chastise him when he dooth ill, he will be fullie brought to all good, and conforme himselfe to the will of his Rider.

And in the 105. page, where he treateth of these things more particularlie, he affirmeth in the end, that the ignorance of these things hath beene the cause, that none haue euer attempted to write of this Art, and that he is certaine, that manie will blame this that he hath set downe, bicause it appeareth vnto them that this manner of teaching should be false and vntrue, being verie straunge and out of vse, from all other which were and be now in the world. But all they which hereafter shall see what good effects doo grow by this order of teaching, shall know the great goodnes of the infinite grace that the heauen dooth now yeeld them. And in the verie last lines of his whole work he thus endeth, *Questa é quello arte, la qual si segne da molti & e tanta la difficulta,*

Ignorance
the cause
why none
haue at-
tempted to
write of the
Art of ri-
ding.

D.j.

che

*che vn solo fara colui, che al fui compitamente ar-
riuera al suo vero segno.* Thus farre in generall
I haue not onelie set downe mine owne, but
haue also shewed the iudgement of these two
authors to confirme the same, as I hope they
doo, and as it will further appeare in their par-
ticular rules and precepts, which they giue,
in teaching how this iustnes and perfectnes
may be brought to passe : wherein we see al-
readie this to be receiued for a sound con-
clusion and ground, that no forced or violent
meanes are herein to be vsed : and also that
this maner of riding is not vsuall, neither easie
to be followed or found out, though it be set
downe in writing neuer so plaine.

A sound
principle
or ground
in the Art
of riding.

For doo we not see that in al other arts there
is a beginning, a proceeding, and last of all the
perfecting ? As for example, in the art of wri-
ting, first, there is the learning of the letters,
next the well ioining of them together, and
last, the continuall exercise thereof to bring
the hand easilie and readilie to write perfect-
lie, as faire and well as the perfect example
that was first set downe. And doo we not see
also, that if there be a thousand Scholars, and
all they haue but one example giuen them,
and by one waie of one maister taught, which
when

Familiar
examples
for the bet-
ter expla-
ning of the
Authors
purpose.

when they haue vsed to follow the same and none other, so long as it may be thought time for them to leaue the schoole, and be able to teach others, that yet all they shall so differ in writing, as that their hands may easilie bee knowne one from the other, yea, and from the first example too. For markes are not set vp, bicause that good markemen can alwaies hit them (for that is not possible) but he is counted the best Archer, that beateth continuallie nearest about it, and dooth (for the most part) hit it more than anie other, and that is possible enough.

The true vse of the hand vpon the bit, and vpon the *Cauezzan*, set downe as it hath beene found true by experience: and also of a fault in saddles which hinder the riders hand in the directing of his horlle.

Cap. 3.



And now seeing I am light vpon this example, which, in the cheefest point that belongeth therevnto, agreeth with the principall point of this exercise; that is, to the firme and staied direction of the hand (of the which my

D.ij.

purpose

The true vse of the hand vpon the bit, &c.

purpose is cheefelie to treat) my minde is now to consider of the particular rules and meanes the which haue beene giuen by these Authors in that point, for the perfecting of this cause in hand, wherein the true vse as well of the hand vpon the *Cauexzan*, as vpon the bit, may be knowne, considering they be both vnder the gouernment of the hand.

And heerein I meane to satisfie the speciall request of maister *Mackwilliam*, as touching the *Cauexzan*, as farre as my abilitie will serue. But of the mind of these authors I cannot saie much thereto. For in *Xenophon* I find nothing at all written thereof: and in *Gryson* litle or nothing to the purpose, as in diuers places heere alledged out of him one may perceiue: as in the last line (saue one) of the ninth page before recited, he first maketh mention thereof, saieng; *Come egli anderá siciuro, et solo in Cauexzana, senza che altro il tiri*: and in the thirteenth page, whereas hee treateth of making the horffe to stoppe iust: and also in the foureteenth, where he sheweth what maner of bit he would haue the horffe weare first: and likewise in the sixteenth, when hee would haue the *Cauexzan* taken from him: and againe in the 23. page the fourth line, wherein he warneth the

Xenophon,
though
treating of
the Art of
riding, yet
saith no-
thing of
the *Cauex-*
zan.

the rider when he mannageth the horffe vpon the halfe time, to take heed that he wrie not his necke, but to helpe him skilfullie with the *Cauazzan* : and so againe for the said fault he maketh mention thereof in the latter end of the 79. page : and last of all in the 82. treating still of correction for the said fault, he concludeth thus; *Cavaliero fondato in buona dottrina senza di ciolo togliera non solo di questo ma d'ogn' altro vitio*, that is : that the Rider grounded in the right order of teaching, without it shall take away not onlie this fault from him, but euery other whatsoeuer . And who is best grounded in this skill, he sheweth in the 106. page, at the 33. line, begining thus, *Et vi so noto, &c.* I doo you to know, that euerie one which shall know how to correct, to aid, and to cherrish a horffe, according as it behooueth him in time, may be called the most grounded in this skill. And a little after he saith thus, *Ma par arriuare a tal virtu & in oqui sua bonta, dico, &c.* But to come to such goodnes and perfection, I saie (saith Gryson) that euen as the ship is guided by the steeres man, by meane of a stearne; so a horffe should be gouerned, according as his stearne is mooued, which is the bridle, and the reines thereof, and that he termeth *Il manico*

Who is
best ground-
ed in the
art of ri-
ding.

del timone, the handle of the stearne, the which be holden in the left hand, and guided by reason and discourse, so as it behoueth that in all his motions and actions he answer to that motion which the hand moueth that holdeth the bridle. Now seeing then the ground of all the Art (as he often affirmeth) resteth wholie vpon the true vse and iust gouernment of the hand, let vs. of this most cheefe and necessarie point therefore see, what these authours saie therevnto. For in treating hereof will appeare not onelie the true vse of the hand vpon the bit, but also vpon the *Cauexzan*, and the whole secret also of this Art to them that with reasonable discourse and heedfull diligence doo consider thereof, and that doone, I (for my part) will shew the experience, with the profit that I haue found by practising of them.

A fault in
saddles
hindering
the right
vse of the
hand in ri-
ding.

And yet of one thing by the waie, I must put you in remembrance, most contrarie to the right vse of the hand, and therefore in no wise to be vsed, and that is your new deuised saddles of late, that haue their pomels too much bending forward, with a buttresse (as it were) vnderneath it of an handfull thicke and more, so as no man can draw his hand toward him low vnder the pomell to stop or gouerne the horffe,

horſſe, as *Gryſon* teacheth, *Vicino al garreſe*, that is, neere to the withers, but muſt of force keepe it forward, and when he ſhould ſtoppe his horſſe to heaue it vpward for to draw it to him, he cannot, vnleſſe he doo it aboute the po-mell, and in ſo dooing may chance to knocke his knuckles therevpon, except he keepe his hand verie much forward, which to doo at the ſtoppe is againſt all reaſon : and beſides, it is cauſe of manie diſgraces, as well to the rider, as to the horſſe himſelfe : the which to ſhew I meane not now to trouble you withall, and therefore to the matter purpoſed.

The vſe of the hand vpon the *Cauezzan*, more ſpeciallie touched; and how diuerſlie it is miſvſed for want of ſkill, a leſſon for yoong beginners in the
Art of riding.

Cap. 4.



Now to ſpeake ſome-
what of the *Cauezzan*, thogh
Gryſon for his own part ſee-
meth to make no great mat-
ter thereof, yet he alloweth
that others ſhuld vſe it, when
he

The vſe of
the hand
vpon the
Cauezzan,
&c.

he maketh mention of the same in diuers places (as I haue before remembred) and exhorteth men to vse it skilfullie, as in the 23. page the third line, there treating of the mannage with the half rest, he vseth these words; *Adiutandolo maestreuolmente contra Cauezzana*, that is; To aid him skilfullie with the *Cauezzan*. So as it appeareth in these words, that there is a skill or cunning in the vse thereof, leauing it euen so to the discretion of him that vseth it, thinking peraduenture, that those rules which he hath giuen for the vse of the hand vpon the bit, might serue also for the *Cauezzan*, to him that hath anie reasonable discourse. So as (in mine opinion) if we would but consider the generall ground verie diligentlie, that is, that we doo not so presse the place whereon it lieth, with ouer hard a hand, as therby the sense may be dulled, but so temperatelie vsed, as the feeling may alwaies be fresh (the which I feare is smallie considered of manie that vse it at this daie, as farre as I can see) we should see better effect follow thereof, than we see oftentimes there dooth.

How the
Cauezzan
by diuers
is misvsed.

I thinke therefore the best waie to make men to vnderstand the true vse of the same, is first to let them know, how by diuers it is misvsed:

sed: and that it is misused, what greater prooffe
can there be more manifest, than to see how
miserable the sillie horses be tormented and
mangled therewith about their noses, so as the
skinne and flesh is worne to the bones: and
where it should lie flat by nature *Come vnmur-*
tone (as *Gryson* saith) like to the nose of a
sheepe, they by their violence make it arise in
the midst like to the beake of a hawke. How
doe we see their heads also set out of frame by
reason of the misuse thereof, when the horse
is taught to turne therewith: and (as *Gryson*
noteth) to their great scorne that so teach
them, in the 82. page of his booke, whereas he
speaketh of some horse, that hath been taught
from the beginning vnto the end, to turne
with his nose and necke awrie, saieing thus;
Per colpa del cavaliero non vi fu mai proibito,
tal che egli ha fatto il suo lacerto inarcato da vna
banda & dalto altra fermo & sano, & dimostrando
che vi sia nato di quel garbo torto. And thus in
english: Through the fault of the rider not for-
seeing at anie time, how hee hath made his
horse his Lacert bowed on the one side, and
firme on the other, as though he had bene
foaled with that deformitie. This word *La-*
certo is the name of a vermine or creeping

E.j.

worme,

The nature
of a ver-
mine in I-
talie, cal-
led *Lacerto*.

worme, like to a *Newight*, with foure feet, which in *Italie* be common, and haue this propertie by nature, neuer to looke directlie vpon a man but alwaies with his head awrie. And this hapneth (as he affirmeth) for lacke of taking heed of the vse of the hand at the beginning, that guideth the *Cauazzan*. For euen as by violent haling thereof, they marre the naturall forme of their noses, so by vnskilfull vsing of it, in teaching them the furrow turne (as some call it) they set their heads and neckes awrie, which is now commonlie seene. For if a horffe be turned on the one hand, you shall see him carie his head on the contrarie side. This vice groweth of this error, that when the horffe dooth not yeeld quicklie to the motion made with the reine of the *Cauazzan*, to turne on that side his rider would haue him, then he plucketh it harder and harder, and therewith peradventure his head yealdeth, but his bodie stirreth not at all. The Rider then perceiuing that disorder, letteth that reine go, and bicause he shall not wrie his head in that sort, he staieth the reine on the contrarie side, so as his head cannot follow his bodie, and by this vse and custome of teaching, he is brought to the said fault and vice afore said.

Of what
error the
fault in
a horffe of
holding his
necke and
head awrie
doth grow.

.i. E

But

But the true vse of the hand in this point is, that when the horffe is brought to the place where he must be taught this furrow turne (that is in a new deepe ploughed ground, into a troden path, betweene two furrowes) and therein standeth strait and iust with his bodie (as *Gryson* appointeth) mooue him gentlie to go forward, and in the verie motion turne him first on the right hand thus: Drawe the right reine faire and softlie vnto you, taking the same with your right hand low vnder the pomell of the saddle, well neare halfe a foote towards the middle of the reine, whervnto if he yeeld neuer so little, then make much of him, and staie that hand with that reine, so as you neither draw it anie further, nor slacke it anie thing at all: and with your left hand let the left reine slacke, so farre as his head may turne, and haue libertie to go and follow his bodie, and no further.

How to handle a horffe in teaching him the furrow turne and how that turne is made.

But if you perceauce with that little yeelding, his bodie mooueth not with his head, then helpe him gentlie with your left leg, but let not your hand stirre. If this will not serue, let his keeper, or some other that hath skill, be with you, that may faire and quietlie come on his left side to his foreshoulder, and thrust him

What helps must be vsed in this kind of training.

by little and little to cause him moue the fore part of his bodie. But if the horses resistance be much, let him vse his force, and thrust the horse from him as he seeth cause. Then in this meane time, let the rider also helpe him with the calfe of his leg (as is before mentioned) striking him therewith as neere the shoulder as he may, and to make that sound of the mouth or voice, that *Xenophon* speaketh of, which hee calleth *κλῆμα*, and is made by putting the tip of ones toong into the rooffe of his mouth, and smartlie to loose it by opening thereof. But in all this time he must keepe his hand firme and staied, not slacking nor drawing the same by anie meanes. And as soone as he shall perceaue that the horse moueth the forepart of his bodie (be it neuer so little) let him staie and make much of him, but suffer him not to turne backe againe to the path, which peraduenture he will offer to doo, and in that manner bring his forepart about, vntill he come into the path againe, so that his head stand where his hinder part stood, and there setting all his foure feet right in the said path, let him stand with his head and bodie, as strait as you can deuise, and so let him rest and make much of him, & see that both the reines

be

be of equall length, and stand with him in that
fort a pretie while, and that doone, turne him
on that hand still, in such order as before, vn-
till he be come about into the path, and that
his head stand that waie therein, as it stood at
the first when he began to turne: and alwaies
when you offer him the turne, you must first
put him forward, and in that verie motion,
drawe the reine with your hand as before:
thus as you haue doone with your right hand,
so must you order your left hand also, when
you turne him on the left side. Heere I haue
touched diuers circumstances, without the
which I could not well shew that which is spe-
ciallie purposed, that was, the true vse of the
hand vpon the *Cauexzan*, in teaching the
horffe to turne.

But if you will haue a perfect view of the
misuse of the *Cauexzan*, then marke when a
horffe is ridden with the bit and *Cauexzan* to-
gether, and you shall see manifestlie, and that
speciallie when they be turned vpon the left
hand, the misuse thereof. For then the rider,
hauing both the reines of the bridle, and the
left reine of the *Cauexzan*, altogether in his
left hand, thinking to helpe the horffe to
turne on the left side, drawing all the reines
E.iiij. toward

A perfect
view of the
misuse of
the *Cauex-
zan*.

toward the said side, with the which draught he draweth also the right reine of the bridle with the rest, supposing thereby to helpe the horffe, and dooth not perceiue how therewith the cheeke of the bit on the right side is so pulled vp, as thereby the mouth of the bit dooth so presse the horffe on that side, that his head cannot follow his bodie towards the left side that he is offered to turne vpon, cleane contrarie to the order that he was taught, or ought to haue beene taught, when he was ridden onlie with the *Cauexzan*: for then hauing the right reine in the right hand, and the left reine in the left hand, they may be drawne on either side in reasonable manner.

Lessons
for yong
beginners
in this art
or exercise.

But I doo not see how it is possible in reason to teach a horffe to turne on both hands, and keepe that forme and shape that nature hath giuen him, holding the reines of the bridle with the reines of the *Cauexzan* in one hand. And therefore I would wish that yong beginners should not ride with the *Cauexzan* and bit together, but rather with a watering bit made like to a snaffle, and hauing the mouth of a cannon bit, so as he might hold the reines of the same, one with the one hand, and the other with the other: as he dooth the
reines

reines of the *Cauexzan*, whose iust and due place is to be borne low euen with the point of the shoulders, and not aboue the mane of the horffe, as one must carrie them, if he will vse them in one hand with the reines of the bridle. But if they will needes ride with bit and *Cauexzan* together, then to auoid the fault before remembred, I thinke this the best waie (in mine opinion.) Let them learne to change the reines of the bridle out of one hand into the other after this manner: when they turne the horffe on the right side, let them drawe the right reine of the *Cauexzan* lowe to the point of his shoulder, with the said hand as afore said, & then hold the reines of the bridle which you haue in the left hand with the reines of the *Cauexzan*, right ouer the crest and the necke of the horffe, so as you presse his mouth nothing at all therewith. So likewise, when you turne him on the left side, change the reines of the bridle out of the left hand into the right, and then hold him with the right hand, euen as you did before with the left, and vse the left reine with your left hand, as you did also with your right. Admonishing you by the waie, that in any wise in all your horffes lessons whatsoeuer, you shunne making

What must
be doone in
riding a
horffe with
bit and Ca-
uezzan to-
gether.

making of ouermuch haste with him, for that is as great an error and ouersight as a rider may commit, and dooth as much hinder your horsses profiting in that you would teach him as anie one thing. So must you be likewise heedfull to giue your horsses breath in all his dooings. And thus much for the *Gauzezan*.

The vse of the hand vpon the bit
more speciallie declared; with diuers
circumstances incident to this
discourse.

Cap. 5.

The vse of
the hand
vpon the
bit, &c.

NOw to begin with *Xenophon*, as touching the right vse of the hand vpon the bit, after he hath spoken of diuers kinds of bits wherewith he would haue horsses ridden, he endeth thus: What kind of bit so euer it be (saith he) with the same must he be made to performe all those things that be requisite, to shew himselfe comelie, and in such sort as we haue prescribed. And therefore the horsses mouth may not be so pressed therewith

with, that thereby he be put to despaire of libertie, neither so easie or soft that he contemne or despise it. Now then, after you haue somewhat pressed him with the bridle, so as he carrieth his necke well, then must you by and by ease your bridle hand, and make much of him, as soone as he sheweth himselfe obedient vnto you. Further he saith, that when you shall perceiue, that the horssse is delighted and hath a certcine pride in the raising vp of his neck, and that he is well pleased with the easing of the bridle, you must take heed least anie thing at that present be offered him, which beside may then vex and greue him, as though you would driue him to a perpetuall paine. But then you must winne him with gentle and courteous dealing, whereby he may hope for rest and quietnesse: for by that meanes he will be more readie and willing to doo whatsoeuer you will haue him.

In another place he willeth, that if you will staie a fierce and stubborne horssse, you may not pull him with the bridle vpon a sudden, but quietlie and patientlie pull it in by little and little, whereby you may allure and intice him, and not compell him by force to staie and stand still. Last of all he sheweth, that gen-
F.i. cle

How to
staie a
fierce and
stubborne
horssse in
riding.

de and soft bits be fitter for such horses, than hard and sharpe : yet (saith he) if anie will prooue a sharpe bit, he must by slackening the reine, make it seeme smooth and easie.

Gryson
would that
an horſſe
should a
little know
the bit be-
fore he
leauē the
Cauexzan.

The first place where *Gryson* maketh mention of the vse of the hand, is in the 16. page of his booke, where he treateth of the leauing a-waie of the *Cauexzan*, and in steed thereof to put on the false reines. In which place, before he should leaue the *Cauexzan*, he would haue him know a little the bit, and saith: that When he shall come out of the rings or turnes, one may then gallop him. But by and by he controlleth himselfe in these words ; *Quantunq; sarebbe assai meglio non gallopparsi mai, fui tanto che non intendere il parare et le posate* : Although it should be much better (saith he) not to gallop him at all, vntill he vnderstand the stoppe, and how to aduance; *Et con la man temperata et firma, et forse il primo con l' vna et l' altra mano*. And with a hand temperate and firme, and at the first peradventure as well with the one hand as the other, you take good heed alwaies to make him beare his necke strait and stiffe, and his head staied. This passage, with this other following, I haue set downe of purpose, bicause they are woorthie of

of noting. As in the 30. page, where he speaketh of the leauing awaie of the false reines, he willeth vs to beare our hand firme and with a sweet staie. And alwaies, as the horffe dooth bring in his head and yeeld to your hand, that then you should thorten the reines of your bridle, and when you perceiue that his head is setled in his due place, that is, when he carrieth his forehead, as Rams doo when they fight, as though he would strike therewith, then shall there need none other thing to be doone, but to mainteine him in that sort and forme, and so to put him to all his kind of dooings, sometime vpon the trot, or gallop, otherwhiles furiouslye and otherwhiles quietlye: sometimes to pace him through or ouerthwart a ploughed fallow new and deepe; holding alwaies the bridle hand firme and staid, without giuing him anie libertie at all. But yet the staidnesse would not be such, as it should exceed the due measure or temperature; so as the horffe thereby might waxe verie light vpon the hand, and haue a sweete mouth, champng the bit with great pleasure, for in that consisteth one of the greatest points, and of the greatest substance that bring the afore said things to passe.

Decencie
or comli-
nesse in a
horffe to
carrie his
forehead as
Rams doo
when they
fight.

How to
make an
horſe vn-
derſtand
your mea-
ning in ac-
tions inci-
dent to ri-
ding.

This place therefore is diligentlie to be noted, and heedlie to be conſidered, and warilie to be practiſed . But hitherto yet in theſe things , there hath beene rather noted what ſhould be doone, than taught how they ſhould be doone . And therefore in the 44. page, he dooth not onelie treat of the matter againe, but teacheth alſo how it ſhould be doone, and ſaith; If you will know how to cauſe a horſſe not onelie to vnderſtand the bridle , or to make him go backe therevpon , but alſo that he may go in a due meaſure and temper without bearing vpon the hand, *tenerete queſt ordine*, doo you keepe this order : Aſſoone as you haue ſtaied your horſſe , draw with a ſtaied hand the bridle temperatlie, as his reſiſtance, or he by defending his mouth ſhall require, not giuing him anie libertie at all, and with the rod ſtrike him vpon the bowing of his neck faire and gentle , and ſo for a while prouoke him with the ſpurre from time to time, one while with the one, & an other while with the other : but moſt on that ſide where he moſt wrieth his buttocke, to the end he may go iuſt, with diuers other meanes, as in thoſe places you may ſee, vntill at leaſt he draw back one of his forefeete, and dooing but ſo much, by and by take heed

heed that therewith you make much of him (as I haue often told you, saith Gryson) and then staie him quietlie a little while, and after assaie againe to do the like, drawing onlie the bridle. For the horffe, by reason of the cherishing you gaue him, shall vnderstand you, and will go backe both with the one and with the other forelegge, and that verie light vpon the hand. Also when you shall offer him that signe to touch him with halfe the rod vpon the necke, you shall with a lowd voice saie, Backe: for he, as soone as afterward he shall heare that manner of voice, and feele that signe of the rod, or if you doo but draw a little the bridle, he will go as farre backe as one will haue him, and euer when he shall be out of the due and true staie vpon the bridle, you shall still make him to doo the like, that is, to go backe in forme aforesaid. And to incourage all men to practise this rule, in the latter end thereof he writeth thus: *Et non vi desperare, se quando se gli insegna questo, faceffe qual che disordine, perche all' vltimo tanto maggiormente si trouera in meno spatio di vn hora castigato, et vinto, et assai facile*; which is to saie in English: Doo you not despaire, though when you teach him this, he make some disorder; for by so much the more

How to
make an
horffe go
as farre as
one would
haue him

at the last, one shall find him in lesse space than an houre, chastised and worne verie easilie. These places thus recited, bicause they be the principall places that I can find, that is, for this purpose, to haue a horssse to haue a perfect good mouth, by meane of the true vse of the hand: I meane, for the better keeping of them in remembrance, breiefelie to gather the whole effect of this that hath beene said.

What
things the
author
would haue
noted tou-
ching the
premisses
appertai-
ning to this
Art.

Wherein first I would haue one note the comparison of a bridle with the stearne of a ship, which is placed in the horsses mouth, and fastned to the reines that are holden in the left hand, and likened also to the handle of the stearne, which in his owne toong he calleth *Il manico del timone*: and must be guided by reason and discourse, and that all the horsses motions and actions must be made to answer therevnto. And then more particularlie *Gryson* saith, that we should make him know the bit, with a temperate and firme hand, and that doone, to beare it vpon a sweete staie, which he calleth *Dolce appoggio*: for therevpon he will waxe verie light ypon the hand, and haue a sweete mouth, champing the bit with great pleasure, for that is the point, wherein consisteth (saith he) one of the greatest matters, and
greatest

greatest substance to staie the head of the horffe, and to settle it in his due place: and there in that manner, with all the circumstances as is before mentioned, to mainteine him without giuing him anie libertie at all, as *Gryson* saith, though it seeme otherwise to *Xenophon*. And then, how he may be taught to be brought to this, he hath set downe the order verie excellentlie and plainelie,

But heerein note (aboue all) how warilie he speaketh of the restraint of libertie vpon the horffes, yeelding to the hand. For there he putteth in a caueat (as it were) that the staiednes or restraint of libertie should not be such, as it should exceed the due temperature of the hand: the true tokens of the which be; if the horffe reime well; and beare his head iust, staied, and light therevpon, and take pleasure of the bit. These properties must ioine together, as there may not want anie one of them to what action so euer the horffe is put. For if there doo, then is there some imperfection, wherefoeuer it is. And therefore I saie with *Gryson* againe and againe, that you may not thinke slightlie thereof, that heerein standeth cheeflie the whole substance of the art. But now, though he hath heere plainlie set downe
how

What is to be done touching the restraint of libertie in an horffe.

how it may be obtained, yet in practising the same, I feare we shall be verie often to seeke. For it is not inough, as it seemeth by *Gryson*, that when he dooth go backe vpon the hand lightlie, and setteth his head in his due place, and taketh pleasure vpon his bit, vnlesse hee doo the same also vpon euerie other act when he shall be put therevnto. For commonlie vpon the stoppe, or when they stand still, they will be in good order: but if you moue him forward, yea but vpon the pace, he will perhaps leaue plaieng with the bit, and beare somewhat vpon the hand, or thrust out his head, and so likewise vpon the trot, and more vpon the gallop, but most of all vpon the maine carriere. For how manie shall you see, yea euen at these daies, that in passing of the carriere holdeth his head in, and keepeth himselfe in that forme that is before appointed? And this commeth for want of the knowledge how to mainteine and continue the hand iust and firme, with a sweete staie vpon the horssse (as is before remembred) in all his actions whatsoeuer, so as he may take pleasure of the bit. And therefore, how we shall mainteine an horssse, being once brought to know the hand, and in this sort before mentioned, that he in

A fault in riding, committed for want of knowledge how to mainteine and continue the hand iust, firme, &c.

work

all

all his dooings, whether they be doone furious-
lie or quietlie, may keepe himselfe in his due
forme and comelines, and to take pleasure
therein, is now to be considered, and last of all
of *Gryson* required, and hath set downe his o-
pinion thereof (as you haue read.) And for
my part, although I may be as farre to seeke as
anie other: yet for that I haue preciselie prac-
tised these rules these twentie yeres, I dare be
the bolder to set downe, in what manner I
haue practised the same, and how much I haue
profited thereby, which may stand for the ex-
planation or interpretation of the places a-
fore promised, leauing the iudgement and
choise of euerie one to doo therein as he li-
keth. For as I haue no power to binde anie to
like of mine, so I haue good will to follow o-
thers, that will with reason in like maner giue
me like occasion to follow them.

The au-
thors long
practise of
certeine
rules ap-
pertaining
to this art:
as follow-
eth.

How these rules haue beene prac-
tised by this Author.

Cap. 6.



Vch therefore as shall haue
desire to practise these rules, as I
haue doone, let them not forget

G.i.

this,

The incon-
ueniences
of sudden
motions
procured
in a horſſe
by the ri-
der.

this, that *Xenophon* and *Gryſon* agree both, that aſſoone as one is mounted on horſe-backe, he muſt ſit quietlie there a while, eſpeciallie if he be to be taught. *Xenophon* ſheweth the reaſon why: for (ſaith he) all ſudden motions breed perturbations in the mind of an horſſe, and whiles he is in that caſe, he cannot well learne. For he is not aſſured of himſelfe, nor of that which his rider would haue him do, for (as we ſaie) he is not himſelfe that is troubled in mind. And therefore he willeth, when the horſſe is firſt moued, that it ſhould be doon as ſoftlie and quietlie as one could deuife, to what action ſo euer you meane to put him. And ſeeing that *Gryſon* would, that all his dooings ſhould be doone vpon a ſtaied hand, a iuſt, placed, and ſetled head, with a pleaſant mouth vpon the bit, which he accompteth to be the cheefe point and whole ſubſtance of horſſemanſhip.

Therefore I haue beene verie precise in practiſing the making of his mouth to that effect, and to mainteine him in the perfection thereof, the which if anie will follow, he muſt (after he hath ſitten quietlie awhile) firſt cauſe the horſſe to go backe according to the order appointed. For vpon that motion he will
bring

bring in his head, and settle himselfe (as is a-
foresaid) in euerie respect : and in that order
then stand still a while, and make much of him:
and in that meane while, if he continue not in
the said order, then make him go a little backe
again (as before.) But if he continue still in
the said good order and forme, then mooue
him faire and gentlie forward vpon the pace,
with the calues of your legges, keeping your
hand staied, so as you neither draw it, nor slack
it, offering your bodie somewhat forward
withall, and so go forth right in a strait path,
betweene two furrowes, so farre as *Gryson*
dooth appoint. If by the waie he make anie
disorder, by thrusting out of his head, or waxe
heauie vpon the hand, or leaue champing vp-
on the bit, the which you must note diligent-
lie, as soone as you perceiue it, by and by staie
faire and gentlie, and make him go backe as
you did before. For in the going backe he will
bring himselfe in his right forme and order,
wherein as soone as you find him, make much
of him, and mooue him forward forthwith
faire and gentlie, and after this maner vse him
still, till he come to the place of stop. And as
he must be vsed thus in going right forward,
so likewise must he be vsed in treading of the
G.ij. rings,

Defaults of
disorder in
an horse,
and how to
be remedi-
ed by the
rider.

A temperate, staied, and firme hand required in making a horſſe retire or go backe: and that manie professed riders miſſe the due uſe thereof.

rings, first gentlie vpon the pace, and ſo likewise vpon the trot, and laſt of all vpon the gallop. And in the praſtiſing heereof, you muſt verie preciselie note theſe kinds of ſpeeches: that in making of a horſſe to go backe, it ſhould be doone with a temperate, a ſtaied, and a firme hand. But what the temperate, ſtaied, and firme hand meaneth, and how it is vnderſtood and vſed of the moſt part that take vpon them to profeſſe this art, when they will at the beginning make their horſſes go backe, I know not. But you ſhall ſee them draw the reines with a forced hand, rather than with a temperate hand, whereby they ſo preſſe the horſſes mouth, that they put it cleane out of order, which may be perceiued either by gaping or thruſting his toong vpon the bit, to defend himſelfe from the ſame, or els ouer the bit, chopping his head out ſuddenlie, and plucking it in diſdaineſfullie, ſeeking by moouing his head this waie and that waie, to be deliuered of the ſaid preſſing: which be all ſignes of an vntemperate hand, inclining to violence, and contrarie to nature, which to content and pleaſe is the end of the whole art. And therefore one ſhould praſtiſe this rule in ſuch ſort, as the ſtanders by ſhould ſcarſe perceiue

perceiue whether he draweth the reines therewith or no, and that in this manner.

First, as soone as he is settled in the saddle (as afore said) let him not draw the reines of the bridle vnto him, before he haue made them equall, so that one be no longer than the other. And if it be a horssse, that knoweth not well the bit, then let the bit be as slacke as he can, and let him settle his left hand, wherein he holdeth the reines with his little finger betweene, vnder the pomell of the saddle, as neere the withers as he can, so as he touch them not, and then with his right hand draw the reines faire and softlie, and equallie together through his left hand, the which he may neuer remooue, vntill he feele that the horssse begin to staie vpon the bit: then let him hold the reines there, neither slacking them, nor drawing them anie further, vntill he doo looke in what forme his head standeth, the which if it be not in such due forme as before is described, then let him giue him his left hand againe a little, and standing so with him a pretie while, let him bring his left hand to his former place againe, whereas he found the horssse to make his first staie vpon the bit, and there if he stand without making anie motion either with his

A forme of
practising
the former
rule, and
what things
are well to
be marked.

Motions of
the riders
hand, in ru-
ling the
reines, &c.

mouth vpon the bit, or with his head, which if you note well, you shall perceiue that he will stand therewith (as it were) doubting, or in a mammering, whether he should put it out, or bring it in, as though he were troubled with the palsie, which you shall scarce perceiue by the motion: then draw the reines with your right hand, through your left hand somewhat more, but let it be so little, and in such gentle sort, as the standers by may scarce perceiue it; for so must all the motions of the hand be at that time, if you will make the horffe know the bit, and so keepe it firme and staied there a pretie while: wherevpon if he yeeld anie thing (be it neuer so little) vnto your hand, keepe your hand still at one staie, neither slacking it, nor drawing it anie further, that he may feele the ease gotten by that his yeelding, and vpon his so yeelding make much of him. And if with that yeelding the reines fall slacke, remooue not your left hand, but draw the reines with your right hand through your left, as you did before, for they may not lie slacke vntill he staie againe vpon your hand, wherevnto if he doo yeeld by anie of those motions afore mentioned, then make much of him, and so after this sort sollicite him, vntill you haue brought

brought his head into his due place, that is, that his nose lie iust vnder his forehead, neither too much out, nor too much in, but so as he may see where he may set his feete. When you haue brought him to this, if then he beare not light vpon the hand, let his keeper or some other strike him faire and gentlie vpon the knees of his forelegs, for that will make him offer to go backe, and in that offering he will a little raise and bring in his head, in the which motion the bit will moue, so as both he and you shall feele some ease thereof. But at that instant take great heed that you keepe your hand so firme, that you neither slacke it, nor in anie wise drawe it vnto you, to the end that he may feele the ease that he found by the same motion, the which he will not with his good will lose againe, and therevpon he will take such pleasure, as peraduenture he will both stir the bit quietlie in his mouth, and go backe withall likewise, either of the which motions ought diligentlie to be noted, for they be tokens of the present winning of his mouth, the which once woun in this order, you shall by continuance thereof bring it to be perfect and iust.

To make
your horſſe
offer to go
backe, with
other acti-
ons.

A continuation of the matter
discoursed vpon in the former chapter.

Cap. 7.

What is to
be auoided
in teaching
a horſſe &c.



The end of
the whole
art of ri-
ding is, that
the horſſe
do willing-
lie obey his
rider.

Vt aboue all things you must take heed, that in the present time of the teaching of him this, you vex not, nor trouble him with anie other thing, nor that in this dailie exercising of him heerevnto, you suffer none other to ride him, vntill his mouth be made perfect, least by feeling the diuersitie of hands before he be assured of anie one, he be so confused with the diuersitie, as he shall neuer be able to attaine to a certeine and sure conceipt of the riders meaning, and then shall he neuer willinglie obey vnto the will and meaning of his rider, which is the end of the whole Art. And when by these meanes he is brought to know the iust staie of his head, and assured of the bit, then to mainteine him therein in all his doings, vntill he may come vnto his full perfection, is first to pace him in this

this forme and order in rings that be large for
one weeke at the leaſt : and alwaies when you
find him out of order, ſtaie him, and make
him go backe, as is before mentioned . And
when he is in order, ſtaie him not long, but
making much of him, keepe your hand firme,
and put him faire and gentlie into his pace a-
gaine; and then if he continue in his good or-
der, with making much of him, moue him qui-
etlic to go faſter vpon the pace, with giuing
him your bodie, and touching him ſoftlie with
the calves of your legs: but neither ſlacke nor
drawe your hand to you, for that is the firm-
neſſe that is meant: and haſt him ſo, vntill he fall
into a trot of himſelfe, & that he will doo verie
light vpon your hand, the which you muſt al-
waies keep in ſuch temper, as was laſt remem-
bred, vnles by bringing in his head, the reines
fall ſlacke, for then they muſt be drawne with
the right hand, as you haue heard before. But
if he doo not vpon the trot continue light vp-
on your hand, then ſtaie him, and cauſe him to
go back, wherby you ſhall bring him in order,
and that done, put him gentlie into his pace a-
gaine, and ſo bring him into his trot as before.
And though you find him in the beginning
verie vntoward, yet within an houres exerci-

What is to
be done
to the
horſſe
when he
continueth
not light
vpon your
hand in
trot.

H.i.

ſing

Diuers
waies to
cherish
your horſſe.

ſing of him in this gentle maner, you ſhall find him toward inough, as by prooffe you ſhall perceiue. And then aſſoone as you ſhall find him ſo, cheriſh him with ſome little tickling, or ſome ſcratching with the end of your rod, or with your fingers vpon the withers, or thereabouts in the necke, and travell him for that time but verie little more, and ſo leaue him, and alight off from him euen there, and let him be lead home by ſome leading reine, rather than by the reines of the bridle or headſtall (as manie vſe to doe) and at your next riding you ſhall find him better diſpoſed; and by exerciſing of him thus but a fortnight together, you ſhall find (by experience) great good hope of your trauell. And when he will in this quiet ſort pace and trot in good order, then may you put him to trot with as much ſpeed as you will haue him, both the rings, or in anie kind of manage. But let him not gallop, vntill he be fullie perfect vpon the trot, and in his ſpeedie trot you muſt keepe your ſeate and hand firme, ſo as he may not leeſe his orderlie and comelie forme before preſcribed. But if you will put him to gallop, you muſt doe it out of the trot, as you be taught to put him into the trot, out of the pace, and ſo to keepe him

When to
put your
horſſe to
the gallop,
and what
is to be ob-
ſerued in
his ſpeedie
trot, and in
his gallop.

him in a quiet gallop in the large rings, euen to the stop, at the which you must not drawe your hand hastily to you, but euen with a little swaie of your bodie backe, and your hand together. Staie your hand there till he come backe a step or twoo, and there staie him, and lethe him not go forward; and therewithall if he doo well, make much of him, and let your hand with your bodie go to their place againe. But if he offer to go forward, then with the like swaie staie him, and so let him stand still a pretie while, making much of him, and then alight there, and let him be lead home, or else faire and softly pace him home from thence after you haue staied there with him a good pretie while.

But now, if you will be assured, whether you haue the right vse and temper of the hand, and that the horse be well assured of the bit, pace your horse ouerthwart the fallow of a new ploughed land that is deepe, and of a light mould, as fast as you can, so that he trot not, halfe an houre together, and keepe your hand in the firme and temperate staie, as is before prescribed. If in this time, and in your so doing, the horffe keepe his head in his due place, beare light vpon your hand, and take pleasure of the bit: you may assure your selfe that

H. ij.

you

How to be
assured
whether
you haue
the right
vse and
temper of
the hand,
and that
the horffe
be well as-
sured of the
bit.

To bring a
horse to a
iust trot is
verie hard.

you haue then obtained the right knowledge of the vse of the hand, wherein the cheefe substance of this Art dooth consist. By this exercise also, you shall bring your horse to trot iust, which *Gryson* thinketh to be the hardest thing to bring a horse vnto, by the meanes of which (saith he) the horse shall come vnto the perfection of all his other iust dooings.

The Authors
purpose in this
treatise.

But my purpose is not to treat of anie other thing at this time, but onelie of the right vse of the hand, which hitherto hath beene treated of, as concerning the teaching and making of a horse. And now we are to treat of the vse of the hand vpon a horse alreadie taught, and fit for the seruice, wherein we haue but the vse of the left hand onelie: for the other must serue vs for our weapon whatsoever it be. But least that some may thinke that *Gryson* and *Xenophon* for the vse of the hand be of contrarie minds (as it is somewhat touched before) I thinke good before I proceed anie further in this, to shew mine opinion of their difference.

The contrary
minds
of *Gryson* &
Xenophon
touching
the vse of
the hand,
&c.

Gryson affirmeth constantlie, that vpon the horses yeelding vnto the hand, wee should giue him no libertie at all, and that in diuers places he affirmeth. And *Xenophon* cleane contrarie

trarie saith ; that assoone as he bringeth in his head, and boweth in the necke, you should by and by slacke and ease your hand. His words be these ; The horses mouth may not bee so pressed with the bit, that thereby he be put in despaire of libertie, nor yet so easilie and soft that he should contemne the same. Note well therefore the proportion of this measure: and so he goeth on & saith ; When you haue somewhat pressed him with the bridle, so as he carieth his necke in good order, then must you by and by ease your bridle, & make much of him assoone as he sheweth himselfe obedient vnto you. And a little after; If the horssle seeme to be well pleased with the easing of your hand, and taketh a pride (as it were) in raising of his neck and crest, take heed then euen at that present, least anie thing doo vex or greeue him; but with gentle dealing he must be vsed as he may hope for rest. In the beginning of his booke he sheweth, how he would haue the head and necke should be placed, not rising out of the breast inclining downeward, as it is in a goate or hog; but rising vpward toward the crowne like a cocke, somewhat bending in the midst, so as the cie of the horssle may see his owne feet. This is the summe of *Xenophons* opinion.

How the head and necke of a horssle should be placed.

pinion. Now let vs see what *Gryson* saith ; to the end we may know wherein they agree and disagree, and whether the same be in word or meaning. For the placing of the head , and framing and fashioning of the necke they agree, and both they would haue his head so placed, as he may see where to set his feete, and when he sheweth himselfe obedient, to be much made of. For the horssse can no better waie be made to vnderstand when he dooth well, than by ease and rest, and much making of, wherein he may take some pleasure . But in the manner how he should be made to vnderstand this ease and much making of, standeth the diuersitie . For the one would haue him vnderstand it by slacking the hand, and the other (as it seemeth) would not haue him haue anie libertie at all. For (saith he) when you haue brought the head of the horssse in his due place with those signes before remembered, giue him then no libertie at all. But straitwaies he putteth (as it were) a caueat : Let the staiednesse be such, that it be not out of his due temperance . For therevpon he will take great pleasure, champing the bit, and be maruellous light vpon the hand, &c. Now therefore if we consider *Xenophons* proporti-

on

What waie
is best to
make a
horssse vnderstand
when he
dooth well:
and how
Xenophon
and *Gryson*
differ in
the maner
thereof.

on in slacking of the hand with Grysons restraint and caueat thereto added, we shall find that they differ nothing in meaning, howsoever they differ in words. For the slacking of the hand on the one side, and the straining thereof on the other side, should be such as the horffe might find ease, and take pleasure thereof. For as there is no pleasure in ouerstraining, no more is there in ouerslacking: and therefore he that can find the iust meane betwixt these two extreames, dooth happen vpon the true meaning of these two excellent persons, which (in mine opinion) differ not in meaning but in word. As we perceiue in the Art of musicke, vpon instruments with strings, if any one string be strained or slacked more than his due measure, the pleasure of the whole musicke is lost: euen so, the vntuned or vntemperate hand dooth marre the pleasantnes of the horses mouth; neither can anie with reason thinke, that he which would haue the string slacked when it is too much strained, neither the other which would haue it strained when it is too slacke, that they be contrarie in meaning: seeing they both would, that the instrument should be so tuned, as the musicke might yeeld the pleasant effect. But see (I praie you) dili-

The opinion of Xenophon and Gryson, seeming repugnant or different, reconciled.

A reason drawne from the art of musicke, for the better explaining of the authors purpose.

What is the reason of this? because when a string is slacke, the sound is low and dull; when it is strained, the sound is high and shrill. Therefore, the instrument should be tuned so that the sound is in the middle, and the pleasure is in the middle.

diligentlie, how nice and warie these two excellent persons be in this most skilfull point of Horsemanship, without the true knowledge of which, all the rest in comparison is but vaine.

You see, they deuise no hard or sharpe bits, no pricking mufrolles, or *Cauergans*, or such other like instruments of violence, whereby the sense in continuance is either made dull or dead; but rather how they may delight and please them as nature and art requireth. But this mine interpretation of this place, and all the rest which I haue vsed; by shewing in what sort I haue practised them, I leaue to the iudgement of others, and now go on with that which was purposed, that is, to shew the right vse of the hand vpon horses that be alreadie made perfect and iust.

The right vse of the hand vpon a horffe
alreadie made perfect and iust.

Cap. 8.

What is to
be doone
when a
horffe is
perfected
according
to the Au-
thors rules.



Ow then, when a horffe is thus taught and brought to perfection (as *Gryson* saith in the 107. page) we shall not need to vse the rod

rod or anie other helpe, but to keepe our bodie, hands, thighes, knees, and legs iust in such fort as I haue told you before, that is which is set forth in his owne booke. For the horffe with euerie little token by aide of the bridle, and of the spurre will vnderstand your meaning: and in euerie act that you shall doo, he will accompanie you, and you shall accompanie him in time and measure, so as to the beholders it shall appeare, that he and you be one bodie, of one mind, and of one will. In this point therefore, first there is to be considered, how in the left hand the reines be placed, and how they are then to be vsed: for therein most cheefelic standeth the whole gouernement which *Gryson* likeneth to the handle of the stearne that gouerneth the ship: and these reines (as he sheweth in the 109. page, which he willeth to note, beginning at these words *Notate ebe*) must alwaies be placed in this maner, which Maister *Blundeuile* hath remembered in the tenth chapter of his first booke thus: As touching the reines, you must hold them in your left hand, so as the little finger, and ring finger too (if you will) may alwaies be placed betweene the twoo reines, and the thombe close vpon the reines, with

Mutual
consent of
the horffe
and the
horsseman
by what
meanes
procured.

M. Blundeuile
saies rule
for the hol-
ding of the
reines.

the brawne thereof turned toward the pomell of the saddle, and being thus closed together in your fist, *Gryson* in the 39. page, beginning at *Quando volterete, &c.* sheweth, how the fist must then be vsed, when you will turne your horffe in whatsoeuer kind of manage it be, after this maner: Doo not (saith he) remooue your arme or hand, but keepe it firme and staied right ouer the crest or mane of the horffe, and with a little signe or token giuen after a certeine manner, by turning your fist onelie, make him to know on what side you would haue him turne, but yet so as your fist in anie wise keepe the appointed place right ouer the mane, neither remoouing it of the one side, nor the other, to the end he may go firme and iust. Thus farre *Gryson*.

What manner of motion of the fist *M. Claudio Corte* requireth of the rider, when he should turne his horffe on anie side.

Maister Claudio Corte, in the second booke of his *Canallarizzo*, as he intituleth it, for the placing of the hand and the reines, agreeth fullie with *Gryson*, but is somewhat more liberrall in declaring the maner of the motion of the fist, when one shuld turne him of anie side. For (saith he) if you will turne him on the right hand, then bow your fist, so as your thombe maie turne downe toward the mane of the horffe, as therby you may see the full backe of
your

your hand, with your little finger vppermost. And when you will turne him on the left hand, then contrariwise turne your fist so, as the thombe may go backe from you toward the head of the horffe, and that you may see all your fingers in the inside of your fist, so that your little finger and ring finger may appeere more fullie vnto you than your thombe, but yet no more nor lesse than need shall require; but so as your hand remooue verie little from the appointed place, either of the one side of the necke or the other, and that according to euerie mans skill that vseth it. But I know well (saith he) that verie few haue the true vse of it. And heere doubting (as it seemeth) whether his meaning should be vnderstood in this point, addeth; And peraduenture there be few that vnderstand me (saith he) though I haue set it downe verie plaine. And so surelie to doubt he had great reason. For truelie I feare that to the most part this which hath hitherto beene said of either of them, will seeme but a riddle, and therefore had need of further explanation.

M. Claudio
Certe doubteth that his meaning will be vnderstood but of a few.

There is no doubt, but that these excellent persons vnderstood some grounded reason of this precept, if it had pleased them as well to

The au-
thors opi-
nion gathe-
red out of
the verie
forme of
Gryson and
Claudio
rule tou-
ching the
turning of
the fist, &c.

haue set downe the reason as the rule: for that being knowne, the rule will easilie be vnderstood. Let vs endeuer our selues therefore to seeke it out. What mine opinion is thereof, and vpon the which I rest, vntill I haue others to perswade me otherwise, is this, which I gather out of the verie forme of the said rule, and that is of the placing of the hand and reines, and of the motion of the fist, as you haue read before, as the hand not to remooue from the crest of the horse, the little finger and the ring finger (if you will) be placed betweene the reines, &c. *Gryson* biddeth vs turne our fist after a certeine maner, but sheweth not how. *Claudio* goeth further, and sheweth how one should turne his fist, but no cause whie hee should so turne it: and therefore (in mine opinion) to make it plaine, this I adde vnto it, and would haue all men note, that when I find the fingers thus placed betweene the reines, and find also that the left reine lieth close, and remaineth in the inside of the fingers, and the right reine vpon the outside of those fingers, this being well noted, you shall straight see the reason, whie vnto what end that motion of the fist that *Claudio* dooth shew, tendeth vnto. For (saith he) when you will turne the horse on the
right

right hand, turne your fist so as your thombe may go downward to the horses mane, that your little finger may rise vp, on the outside of the which the right reine lieth, and by the reason of that motion is raised vp, and the left falleth, and therewith the horse feeleth the right reine straighted, and the left slacked, which he knoweth by custome to be the signe to haue him turne on the right side. And so likewise when you would haue him turne on the left hand, he turneth his fist so, that his thombe goeth backe toward the necke of the horse, as he may see all his fingers in the inside of his hand. By the which motion he raiseth the left reine, which is in the inside of his hand, and the right also falleth, with the which the horse feeling himselfe neuer so little streined on the left side, knoweth by that signe, that he should turne on the left side.

Now whether that this be the forme and maner of turning of the hand that Gryson meaneth, I know not, but in effect certeinlie they meane all one, as I gather by Gryson in the 69. page, where he teacheth how one should correct a horse with the bit, that holdeth his necke awrie, beginning thus, *Onde similmente, &c.* If (saith Gryson) he hold it awrie on the left side,

By what accustomed signes the horse knoweth when his rider would haue him turne on the right side and when on the left.

or will
nothing
shall know
what side
shall
and shall
or shall
know

hold your bridle in the wonted place, that is right ouer the crest, and take the right reine vp with the forefinger of the bridle hand, the which reine you shall hold betweene the said finger and your thombe, and if you see cause, you may ioine your middle finger therewith also. But if it be too plieng on the right side, and stiffe on the left, then hold not onelie the little finger in his due place, betweene both the reines, but also the ring finger and middlemost too, so as on what side soeuer his fault be, by this meanes you shall force him by little and little, to yeeld vnto that part of the necke that is stiffe. What he meaneth by vsing the reines in this maner, for the correction of this fault, euerie child may conceiue the reason. And herevpon I gather, that in what maner so euer he moueth his hand, to signifie on which side he would haue the horffe to turne, it is by staieng the reine on that side, and slack-ing it on the other, as I haue shewed before. And therefore (for mine owne part) I vse in practising therof, to take part with them both, so farre forth as I find it most handsome for my hand, as thus. When I turne him on the left hand, I vse *Claudio* his motion, to bow my fist so as my thombe may go backward toward the

How to
signifie on
which side
the rider
would
haue his
horffe to
turne.

the horkes head, whereby I raise the left reine that lieth in the inside of my little finger, by raising that part of my hand wherein that reine lieth : and when I turne him on the right side, then I take vp the right reine with my forefinger (as *Gryson* teacheth in the place before recited, though it pertaine not properlie to this) and leaue the turning of my fist as *Claudio* teacheth with my thombe downe, and my little finger vppermost, on the outside whereof the right reine lieth, which I find oftentimes to slip from the place, but so I am sure the other waie, if I take it with my forefinger or middle finger it cannot, and so vnto me I find it more handsome. But yet I leaue both these or anie other to euerie person to vse, as he findeth it most fittest for him : so that they swarue not from these naturall grounds, that the hand keepe his appointed place, and that the motion therof be such, as when one dooth turne a horkse on anie side, he should staie or straine him with the reine on that side.

And the lacke of the knowledge in this point is the cause that maketh our horkses forsake the tilt oftentimes : for it is well neere a common thing, that when a horkse dooth passe along the tilt, to see him carie his head rather from

The cause
whie hork-
ses doo of-
tentimes
forsake the
tilt.

from, than toward the same. The reason is, because he that passeth him, draweth his bridle hand toward the tilt, thinking thereby to cause the horse to yeeld his head and bodie toward the same, and dooth not perceiue, how by that motion of the hand, hee streineth the right reine which is on the right side of the horse, that is from the tilt, and slacketh the left reine next vnto the tilt, so as the horse cannot for his life keepe his head towards the same. And thus haue I made this matter as plaine as my skill or wit will serue, and as I haue conceiued it in mine opinion, the which I leaue to the iudgement of others. And heere withall yet one may see now how plaine it is, when the reason is added to the rule. And in this maner was I once minded to haue gone through the whole booke of *Gryson* with verie short notes, and to haue added therunto *Xenophons* booke of the Art of riding. But now I meane to staie, and expect what will be the iudgement of this my first labour, and how it will be allowed among the skilfull sort of them that profess this Art, to whose reasonable correction & fauourable interpretation this worke dooth offer it selfe.

What the
Author
once pur-
posed tou-
ching the
bookes of
Gryson and
Xenophon
treating of
the Art of
riding.

The

¶ The commodities that may be
found by the vsing of the hand in this
maner, in practising of Gryson his rules
and his order of teaching,
be these.

Cap.9.

First, you shall neuer put your horffe in danger of winde and limme, or other deformitie of his bodie : in which if nature hath made a-
nie default, it may greatlie be helped thereby.

Particular commodities possible to be attained by practising the rules and order set downe by Gryson.

Next, your horffe shall neuer put your person in perill by rearing or running awaie, if you haue the said true vse of the hand.

Againe, he shall neuer greue his rider with heauie bearing vpon his hand : but shall beare light, reine well, and keepe his head steddie, and haue a perfect mouth, taking pleasure vpon the bit, with a cheerefull pace vnder him, vnlesse he be too too dull of nature.

Moreouer, to bring these things to passe,
K.j. you

you shall not need to bestow your monie vpon *Cauexzans*, chaines, musrolles, or martingales, or anie such instruments, but of a cannon bit onelie with false reines, vntill he come to some towardnes, and then to bit him, as ye shall see cause.

To what
end, *Cauex-*
zans, chaines,
musrolles,
&c. were
deuised.

For these things aforesaid were deuised by men of art, not for their owne vse, but for to traine vp yoong beginners, and to bring them thereby to the knowledge of the hand, their seate, and when, and how they should aid an horffe, cherish and correct him before they would trust them to ride him with the bit onelie. And so *Gryson* affirmeth, *Che il caualiero fondato in buona doctrina senza di cio lo togliera non solo di questo ma d'ogni altro vitio*, that is, That the rider grounded in the right order of teaching without it (meaning the *Cauexzan*, or such like instruments) shall take awaie not onelie this fault (treating in that place of the fault which the horffe committeth when he holdeth his head awrie) from him, but also euerie other whatsoeuer.

Finallie, by this you shall know, to whom you may commit your horffe safelie and assuredlie to be taught, thereby to haue him in
all

all his assaies to serue your turne, and of whom you may be assured to find the contrarie. For he that hath an horſſe, which by nature beareth heauie vpon the hand (whereof there be but few if there be anie at all) or be brought thereto for lacke of skill in the rider (of which there be too manie) and ſuffreth ſuch an horſſe to go out of his hand vnrecovered of the ſaid fault, ſo as the horſſe doo not all his actions vpon a light and ſtaied hand, with pleaſure and comelines, and that with a cannon bit onelie (as is aforeſaid) he is not to be truſted with a horſſe of anie value. For without the knowledge of this point of riding, all the reſt in compariſon is but vaine. Neither ſhall anie man euer be able without it to bring a horſſe to that luſtines of courage, and comelineſſe of ſhape, that *Xenophon* requireth in all his dooings, which he himſelfe dooth repreſent and expreſſe, when he would appeare moſt beautifull. But he that can (ſaith he) bring that to paſſe, ſhall cauſe not onelie the rider, but alſo the horſſe to take great pleaſure in the riding, ſo as therein he ſhall appeare verie noble, terrible, and beautifull to behold; yea, and ſo delight the eies of the beholders, with mar-

Note without the knowledge of what point in the Art of riding, all the reſt in compariſon is but vaine.

K. ij.

uelling

uelling thereat, that neither yoong nor old will be willing to depart so long as he is a riding. Thus saith *Xenophon*. Therefore with the last sentence of *Grysons* booke, I conclude thus:

The Au-
thor con-
cludeth
this treatise
with *Gryson*.

*Questa e quell' arte laqual si segne da molti,
e e tanta la difficolta, che vn solo
sara colui che al fui compita-
mente arriuera al suo
vero segno.*

FINIS.





¶ This discourse following of the
Chaine or Cauexzan, and likewise of the
 Trench & Martingale, is not the Authors worke,
but the experience of another Gentleman verie skilfull and long
 practised in the same Art, which he hath briefelic written at the
request of his inward friend.

HHe chaine or *Cauex-* How the
Cauexzan is
 to be car-
 ried in the
 riders
 hands.
zan, when a horffe is come
 to were a cannon, would be
 caried in both hands in such
 sort, as the rider may alwaies
 haue power to commaund
 his horffe. And therefore you are to carie the
 chaine (at the first) lower than the pomell of
 the saddle, euen, and somewhat short: for so
 shall you be euer readie to helpe your horffe
 vpon anie occasion. But beware, that you doe
 not hale, or hang vpon the chaine continuallie
 with a hard and cruell hand, for thereby you
 may make your horffe so dull thereof, as he
 will not care for it. Wherefore (in mine opi-
 nion) to make a horffe vnderstand and know
 the chaine, and to be light thereof, it were not
 amisse, to trot him out in some faire peece of
 K.iiij. ground,

ground, where you may haue roome inough to trot and stop at your will, & there trot your horſſe right out, a good long carriages length, and in his trot, carie the reines of the chaine in your hands (as aforeſaid) euer regarding your horſſes head, that he carie the ſame iuſt, and in a good place, not more of the one ſide than of the other, and high enough at the firſt, though he carie his noſe out. But in anie wiſe doo not ſuffer him to ſinke with his head, or carie it downewards: for beſides that it is a fowle fault in the horſſe to doo it, it is no leſſe in the rider to ſuffer it, if ſmall and gentle helpes and corrections may reforme it: for (at the firſt) extreame corrections are not (in anie wiſe) to be uſed, for they will doo more harme than good.

A fowle
fault in the
horſſe to
ſinke with
his head,
&c: and no
leſſe in the
rider to ſuf-
fer it.

Therefore, let your hand vpon the reine of the chaine be euer readie, as you be trotting your horſſe to the place of ſtop, to giue him a little nippe or warning patientlie, and at the ſame inſtant, put him forwards with your legs or voice gentle, ſhaking your rod withall, to the end he may go franklie vnder you, keeping the reine of the chaine ſtill at one ſtaie, vnles you find in your diſcretion, he deſerue to haue ſome libertie, and ſo ſuffer him alwaies to go forwards at his owne eaſe: but
take

take heede, that the gripes and pinches, which you giue your horſſe with the chaine, make him not fearfull to go forwards, or to offer to ſtop, before you come to the place where you intend to haue him ſtop. Wherefore as you ſhall keepe your chaine in one place, and at one ſtaie for a conuenient time (as aforeſaid) vntill he waxe humble therof, that by his yeelding he maie winne his owne eaſe, and keepe his head where you would haue it: ſo muſt you carie it with ſo temperate a hand, as you maie rather ſeeme to threaten with the chaine, than to puniſh, that the horſſe be not made hard therof, neither ſo ſlacke, as he maie contemne, or not care for the ſame.

For auoiding whereof, you muſt euer take heede, to keepe him ſenſible vpon the chaine, and light withall, ſo as by your diſcreete vſing thereof, he maie know and vnderſtand your meaning, which through your diligence he will doo in ſhort time, if in trotting him, you obſerue the maner aforeſaid: and comming to the place of ſtop, pull in the reines of the chaine and bridle, but not cruellie, nor vpon the ſudden, but by a little forewarning of him, and preſentlie with a more force, make his ſtop good, by pulling in your hands, and keeping

A remedie
for auoi-
ding of the
former
faule.

keeping them at one staie, putting forwards your legges a little, and bearing your bodie somewhat backward, vntill he hath made his stop (which would not be short) and, after a little pawse or staie, retired therevpon with obedience (if there be cause to retire him) which when you perceiue, keepe your left hand vpon the bridle steddie, and make much of him with your right hand, wherein you carie the chaine, & so pace him after his stop, in a large compasse at the first, once or twice about, vpon the right hand, and so back againe gently, to the place from whence you came, keeping your hand vpon the chaine steddie, and then trot him to the place of stop, in the same maner as you did before (for it is good to vse him for a time to one place of stop) still hauing an eie to his head, that he carie it in the same place that you would haue him: which you shall make him doo, by keeping your hand short vpon the chaine, & yet light withall, so as he looke for smart, if he offer to carie his head otherwise than you would haue him.

What is to
be done if
the horffe
in trotting
carrie not
his bodie
streight.

Also, if your horffe carrie not his bodie streight in his trotting, but more on the one side, than on the other: then obserue *Grysons* rule, set downe in the fourth chapter of his second

cond booke of the Art of riding, where he wil-
leth, that if your horſſe ſtop wrong, you make
him go two or three yardes further in the ſame
path, and there ſtop him, holding the reine of
the chaine ſtreighter on that ſide, whereon he
moſt forceth your hand, than on the other. So
we may gather by this, that *Gryſon* would wiſh
(at the firſt) we ſhould forbear to reforme
our horſſe, either with heele or rod, when he
ſtoppeth awrie, and help him with the chaine
in this maner, as for example: If your horſſe in
his trotting, will not go ſtraight, but carie his
head towards the left ſide, and his buttockes
towards the right, then by pulling the reine of
the chaine on the right ſide, you ſhall make
him yeeld his buttockes the contrarie waie,
and go ſtreight, if you carie ſuch a temperate
hand vpon the chaine, as the horſſe maie be
made obedient thereto with a freſh and ſenſi-
ble feeling thereof. And ſeeing that you muſt
uſe the chaine for the making of your horſſe
iuſt both of head & bodie, you ought to haue
this conſideration, that your horſſe with great
extremitie be not (in anie wiſe) made hard or
dull thereof, as is aforeſaid.

What is to
be gather-
ed vpon
Gryſons
words.

Wherefore it were good ſometimes to carie
your horſſe vpon the cannon onelie, and eaſe

L.j.

him

him vpon the chaine, taking heede of giuing him too much libertie either of chaine or cannon, other than by his humilitie and submission he shall get of himselfe, for you shall seldome giue a horffe anie libertie, but he will seeke more.

The nature
and disposi-
tion of a
horffe is
discreetlie
to be consi-
dered of
the rider:
note the
horffes of
*Sardinia &
Corsica.*

Therefore as you haue consideration of the chaine, so must you be well aduised of the nature and disposition of your horffe. For *Gryson* saith, that the horffes of *Sardinia* and *Corsica* are of a fierce and hote chollerike complexion, and therefore those horffes and such like, would be discretlie and patientlie ridden; as a horffe of a dull and slow mettall would be franklie ridden with good life and spirit: and to such a horffe (as is firie) there would be litle correction vsed either with spurre or rod. For I hold it better, that the rider by his discrete and skilfull foresight, should keepe his horffe from errour, than correct him when he hath made a fault. For all corrections are vnpleasant to a horffe, yet sometime to be vsed: but then the rider must haue a iudgement to discern, whence the cause of his error proceedeth; whether it commeth of the malice and euill disposition of the horffe, or for that he knoweth not the riders mind, or (at his first
brea-

breaking) hath beene euill taught and handled, with such other like.

And hauing respect to these things, you may the better vse your discretion, so you take time, with a moderate patience: I saie a moderate patience, bicause I haue seene some horses ridden without all order, so long, and with such extremitie of spurs and rod, and for want of breath together, that they haue committed fowle faults; for which faults they haue (euen at that present) by the rider been cruellie tormented. Which is none other thing, than to ride a horssse without discretion, and after beat him without reason. So, he that findeth faults in his horssse, and thinketh to reforme him at once by the violence of his correction, dooth none other, than make one fault to be yet manie: where, if he would vse patience, take time, and doo it by little and little, he should performe more in one weeke, than otherwise in a moneth.

Follie of
ignorant
riders in
correcting
their hor-
ses.

So, mine opinion is, that our first care ought to be, that it be well, iust, and in good order that we doo: and afterwards to trauell, that it be franklie, nimblie, and with good spirit and courage, both in the man and horssse, whatsoeuer they shall doo. And it shall not be amisse

L.ij.

(by

Note, as
touching a
horſſe, be-
fore he ca-
rie light of
the hand, &
be iuſt and
ſteddie of
head and
bodie, &c.

(by the waie) to aduiſe you, that before your horſſe carie light of the hand, and be iuſt and ſteddie of head and bodie, both in his trot and gallop, and in all his other doings, ſo as he be both readie on the ground, and ſeruiſeable, you doo not once put him to anie thing aboue the ground. For when he is made firme and iuſt vpon the ground, you ſhall not ſo ſoone proffer him anie thing aboue the ground, but he will verie aptlie, and readilie learne the ſame; aduiſing you likewise, vnleſſe you haue manie horſſes, and of them find ſome one (aboue the reſt) that is light and nimble, and apt for ſuch exerciſe aboue the ground, that you ſhould neuer put your horſſe to anie other dooings than on the ground (as is before mentioned) for manie reſpects: which by experience you ſhall find verie profitable, and were here ſuperfluous to trouble you withall: bicauſe (in truth) in this diſcourſe, I haue but onlie ſought to giue you a taſt of my owne experience therein, to ſatiſfie his requeſt, who maie command me. Wiſhing, that either time had ſerued me, to haue written more amplie thereof, or that ſome other, more able than my ſelfe, may take encouragement hereby, to ſet it forth hereafter more exaſtly.

The

The trench and martingale are not alwaies to be vsed, nor yet with euerie horffe, but for reformation of some fault or vice, that either by nature, or otherwise by euill custome is growne in him, as principallie, if he be hard of the chaine and cannon, and humble not himselfe to your hand in his stop, as you would haue him. Then put on the trench and martingale, which (at the first) should not be buckled too short in anie wise, neither would the trench be vsed with anie extremitie or cruelty, but at the first, for six or seuen daies your horffe vsed verie courteously therewith, vntill he be well acquainted with the same: and then according to your owne discretion, and as your horffes disobedience shall moue you, vse the same more or lesse in his ordinarie lessons. And when those faults be reformed, for which you did vse the trench and martingale, and your horffe brought to such perfection therewith, as you maie thinke he is made obedient, trie him againe with the chaine and cannon temperatelie and discretlie. And then if you find him inclined or disposed to the same fault still, for which you vsed the trench and martingale, leaue off onlie the chaine againe, and vse this helpe: Put a musroll vpon your

When, how, in what cases, and with what horffes the trench and martingale are to be vsed.

L. iij. horffe,

horſſe, and buckle the ſame as you ſee cauſe, not too ſtreight, but ſo as the horſſe maie haue libertie to plaie on the cannon, and put a paire of falſe reines to the cannon, and ſo ride him, vnleſſe you doo ſee your horſſe diſpoſed to be vnſteddie with his head : for which fault, you maie then buckle a martingale to the muſroll, to keepe him ſteddie, taking heed you buckle it not too ſhort, and exerciſe him diligentlie in his ordinarie leſſons in that ſort; which by your good and diſcrete handling will ſerue to as good purpoſe for a time, as if you did vſe anie of the other before mentioned, carieng the falſe reines in both your hands, to the end you maie let him take pleaſure vpon the cannon: and ſometimes (as occaſion ſhall ſerue) carie him on the ordinarie reines, and other ſometimes on the falſe reines: and all is but to the end to make him go light of your hand, and take pleaſure of the cannon. For it is a chiefe & principall point of horſſemanſhip to make your horſſe alwaies carie light on the hand.

A chiefe &
principall
point of
horſſeman-
ſhip.

Alſo on the other ſide, when you vſe the trench and martingale, if your horſſe be made too humble or ſlacke vpon your hand (as ſometimes horſſes wilbe with the ſharpeſſe and crueltie of the trench and hardneſſe of the muſroll)

musroll) so as you cannot make him firme to
your hand, you maie put on a smooth trench,
and more gentle musroll, and embolden him
therewith, making him go forwards with all
gentlenesse vpon the trench: but beware that
in your exercising of him you vse no extremi-
tie with your rod or spurres; for it will rather
put furie into him than embolden him. Of
which fault though I often admonish you in
this discourse, let it not seeme strange: for (in
mine opinion) that Horsfeman which neglec-
teth to vse temperance, and to minister his
correction with iudgement and patience,
or omitteth likewise to cherrish his
horffe vpon his welldoing, shall
marre more horffes, than
he shall make readie
or seruiceable.

A caueat
for the a-
uoiding of
extremitie
in corre-
cting a
horffe.

FINIS.

